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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

FOR THE CHRISTIAN MESSENGER.

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COLONIZATION.

Among the several momentous subjects, which now occupy the consideration of the most prudent part of the American publick, *the situation of the coloured people in this country* yields, perhaps, in interest, to none. Men of political foresight have weighed, most deeply weighed, this matter in its present aspects, and future consequences. Christians have begun to pray and ponder, and many have begun to *act*. The last winter displayed appearances equally unexpected and gratifying to every enlightened and benevolent heart: Petitions to the congress of the United States from three states of the Union, all praying for the same general object, *that something might be done*. New-Jersey, a central state, where, in a great part, our independence was achieved; Virginia, a most important integer of the Union, who has always been considered as the state with whom it lay to take the lead in this gigantick enterprise; Kentucky, the opulent and energetick Family of the West: These were the powerful petitioners to the congress of 1816-17.

Men of the highest standing and deserved influence in society were found, advocates for the adoption of measures. A society well known to the publick, was formed at Washington, which has been followed by the institution of other similar societies in the great cities. A colony was generally considered the only effectual remedy, under the blessing of God, for the existing evils. Africa was almost universally considered as the spot, to which our justice, our wisdom, and our benevolence, should restore the long depressed descendants of that injured region. While these events were passing here, the most cheering accounts were constantly arriving from Africa itself, of the success of that gospel, that pure, simple gospel, which carries every blessing in its train. The heralds of the cross who were penetrating the interior of that country, to our astonishment and joy, had been received with open arms. Ethiopia had "stretched out her hands unto God." In no other part of the heathen world have missionaries been so readily received, and their message attended with so much effect. In no other part of the heathen world, did the Spirit appear so manifestly to have prepared the way for the hearing of the word; in no other part, had the holy influences of the Spirit been so poured down on the heathen,

as in poor despised and harrassed Africa; "a land which no man passed through."

The pious surveyed the coincidence of these events, in the current history of providence and grace, with equal gratitude, surprise and hope. They beheld, they wept, they wondered, they adored. They cried out—"What hath God wrought!" yes, many a tear of pious joy has been shed this year, in the hope, that God has begun to work, and will effectually work for Africa.

In the midst of these gratifying appearances, while every obstacle seemed to be melting away, it has been mortifying to meet with discouragement from that quarter, whence it least deserved to come—from the coloured people themselves. That slaves, bred in the bosom of ignorance, should fancy monsters in every unknown country, would not have been so strange: but, that free blacks, possessing the means of information, which many of the free blacks of Philadelphia do, should present the memorial lately published in that city against colonization, is but a beggarly account—we do not say of the intellect or honesty—but of the reflection of its authors.

That piece, which bears the names of some of the most respectable people of colour; contains, as far as now recollected, two principal objections to the design of colonization:

1. The difficulty of settling in Africa.
2. The discouragement of further emancipation.

As to the *difficulty of settling in Africa*, it ought not to be mentioned in comparison of the good to be effected by colonization.

The case before us, (I speak as a friend to people of colour,) is one, in which sacrifice, and exertion, and fortitude is demanded on every hand. The best men in our country *expect this*, and are prepared for the self-denial and sacrifice necessary in the work. There is no excess in saying, many a man holds himself and his property pledged to this magnanimous and most beneficent design. I speak from absolute knowledge of those, who have declared themselves ready to quit their circle of elegance and influence; to leave the station of high respectability, and join a colony of Africans; to take with them their own rising family, and share with the colonists all the danger and toil that may attend the establishing of a colony. Plenty of missionaries are ready to go out with the colony; plenty of teachers to form their minds, to counsel, and to guide, and to teach them the arts of comfortable livelihood. Christians have already begun to train up pious young men of colour, to be preachers and teachers, wherever the providence of God shall call them. There is good reason to hope, if coloured men do not furnish obstructions to defeat what is left to depend on their own choice, that the general government will adopt the measure of colonization, and furnish such facilities, and guarantee such security, as may be reasonably expected.

While, then, the people of America, the most effective and trustworthy of our countrymen, are willing to take up the free people of colour in their arms, and carry them to a spot where they can

be citizens, be *men*, independent, safe, useful and happy; carry them to the soil which their fathers trod, and the climate which suits their present constitution; while white christians are ready to go and explore the country for them, while private men and public bodies may be expected to favour their comfortable establishment, and while the providence of God so clearly points the way—is it for those who are to be benefitted, to cherish repugnance to this design? Is it for those who are invested with the sacred office, to oppose the weight of their character to the best wishes, and best efforts of their best friends?

But do we talk of *danger*? If this work is to be done in the name of God, and religion, and humanity—away with that idea. Thirty or forty years have now rolled away, since the missionaries of the gospel began to multiply amongst heathen nations, where they have traversed every climate and hazarded every danger from savage beasts and savage men. It is herewith stated as a most wonderful fact, that, in all this time, *scarcely a man of them has fallen by a violent death*. Most wonderful, I repeat it, and not to be paralleled in all the history of mankind. Morrison lives, and persists in his work, though the emperor of three hundred millions of people has made it *death*. Judson lives, though in the best house in Rangoon, and surrounded by tyranny, and robbery, and blood. Buchanan entered boldly the inquisitorial pandemonium at Goa, and came back safe, to paint its detestable horrors, and hang up its interior to the execration of the world. Park perished in exploring Africa; but Campbell and the missionaries returned from the same ground to tell their experience of the covenanted protection of Him, “who never slumbers nor sleeps.” Not a beast nor a reptile injures the missionary, who treads the soil of Africa. This may, perhaps, seem like poetick amplification; but, as far as attentive regard to the accounts we receive can warrant, the statement is coolly, literally, sacredly true. Is there not then in all this, the pledge of an Omnipotent Providence, that such an enterprize, as African colonization, shall be exempt from danger? If undertaken in a christian spirit, may we not apply to the colonists the words of the Saviour?—“and these signs shall follow those that believe: in my name they shall take up serpents; and if they drink any deadly thing it shall not hurt them.” There is no *danger* in colonization.

Will any one rejoin, there is hardship? Not the hundredth part so much as the Puritans encountered in coming to America. Nay, if this country furnish the means of transportation; if a suitable plan is laid; and if a little provision is made for the beginning, there is no hardship in the case. But if there were, the advantage of forming a christian colony, on principle, and by system, would inexpressibly overbalance all. It may be considered as among the greatest of felicities, *to be one of a christian colony having in their own hand their future destinies*. New-England has been ten thousand times repaid, in her pure, simple, and happy system, for all the Puritans ever suffered as colonists: and had the Puritans been blest with that clear and salutary light, which experience has since

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shed on the science of government and laws, their sufferings would have been comparatively nothing. It may be added (and every one who has travelled in new settlements will vouch for the correctness of the remark) there is that *kindness* among the members of a new society, that *freshness* and *cordiality* of feeling, which wipes away care, and makes the burden light. So far from dread of danger or hardship, if that is done, which *may* and *should* be done for an African colony, the contention will soon be, *who shall go*.

Little or much, however, while the people of the United States shall agree to undergo the expense, and pave the way for a colony, and while such palpable advantages must result to the colonists, it ill becomes them to complain of the small difficulties that lie in their way. But who are these colonists? the rich, and luxurious, and effeminate? Will they have to relinquish courtly refinement, hereditary opulence, embowered ease? Alas! are not these, to them, in America inaccessible? And are not they the very persons who would find scarcely any inconvenience in colonization? Are they not the labouring poor of our country, whose simple wants of nature are easily supplied; who ask only a country they can call their own, and the blessing of Heaven on their valid strength? Do *they* need a path of roses from Egypt to Palestine?

In a future paper, the consideration of the second objection will be attempted.

A. B.

Montgomery, Sept. 10, 1817.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Speech of the Rev. Dr. Mason, at the 18th Anniversary Meeting of the British and Foreign Bible Society.

My Lords and Gentlemen,

I felicitate myself this day upon the accomplishment of one of the dearest wishes of my heart—a wish, to the attainment of which I have adjusted my little plans and motions for the last five months—the happiness of being present at the annual meeting of the British and Foreign Bible Society, without the smallest idea of being invited to a share in its publick proceedings. In compliance, however, with a request which I cannot decline, I have to submit a motion, which I shall claim your lordship's indulgence to preface with a few remarks; not with the intention of informing this society—that would be an attempt to enlighten the source of that light which has itself enlightened the world on all points connected with the circulation of the Scriptures! nor with a view of exciting the zeal of the society—that would be rebuked by its appearance to day; but as an humble organ of the American Bible Society, would beg leave to express opinions and feelings, which, though perfectly familiar to the minds of this company, are of some value on the

principle of sympathy, as they are the views and feelings of millions of your fellow-men and fellow-Christians, who have the blood of a common ancestry running in their veins, and whose hearts beat in unison with your own in regard to the objects of this great institution.

The wise and the good, my lord, the men of light and love, have long ornamented the divisions and alienations which severed those who held the same precious faith; and expect to meet in the place where there shall be no dissensions. But, whether there was any remedy for this unhappiness, whether agreement in substantial principle could be made to supersede differences in subordinate matters, was a problem too mighty for them to solve, and left them only the feeble consolation of sighing after a blessing which they despaired of enjoying.

But the problem which had thus excited the desires, appalled the resolution, and extinguished the hope of age after age, is solved at last—it is solved in this institution. Blessed are our eyes, for they see, and our ears, for they hear, things which many prophets and wise men have desired to see, and have not seen them, and to hear, and have not heard them. My lord, we cannot dwell too much upon the delightful recollection that here, in this society, Christians may put off the garb of their exterior diversities, and meet together in the simple and beautiful livery of the Son of God; and foregoing things which do not touch “the hidden man of the heart,” may give scope to that celestial charity which aims at nothing less than extending the pure word of life to every region of darkness and death on the surface of our globe.

My lord; it would create a smile, if the subject were not infinitely too serious for smiles, that an apprehension of injury to the cause of sound Christianity, from the labours of such a society as this, should find its way into a Christian bosom. If, as your own Chillingworth has exclaimed, “the Bible, the Bible, is the only religion of Protestants,” it is passing strange that any man should be afraid of dispersing it abroad, that is, spreading his own religion. How is it possible that the charities of men, uniting in the holy work of diffusing among their fellow-mortals the charity of God, can operate with any other than a salutary influence? Besides removing unnecessary restraints upon the reciprocation of our best affections, and thus multiplying friendships which are pledges of mutual virtue, the Bible Society operates with an auspicious energy on all, even the lowest classes of civil society. My lord, the man who reads and reverences the Bible is not the man of violence and blood: he will not rise up from the study of lessons which the Holy Ghost teaches, to commit a burglary: he will not travel with a Bible under his arm, and meditating upon its contents as forming the rule of his conduct, to celebrate the orgies of Bacchus, or the rites of the Cyprian Venus. Assuredly they were not the leaves of the Bible which in 1780 kindled the flames of Newgate; nor is it from the stores of inspired eloquence that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate

rate the passions of an ignorant and ill-judging multitude. If there are any two maxims which go together under the sanction of scriptural authority, they are these: he who "fears God, will honour the king;" and he who does both, will not be the first to "meddle with them that are given to change." On the contrary, the influence of the Bible, and therefore of Bible societies, upon the habits of the community, is calculated to set up around every paternal government a rampart better than walls and guns, and bayonets, a rampart of human hearts.

For the very same reasons, the Bible, in proportion as it is known and believed, must produce a generally good effect on the condition of the world. In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments towards each other. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs and nations of men to its lawless aggrandizement, either finds, or seeks for, its aliment; and had Europe been under the sway of the book of God, this age had not seen more than a fabled monster of ambition, endeavouring to plant one foot on the heights of Montmatre, and the other on the hills of Dover; and while he scowled on the prostrate continent, stretching out his right hand to rifle the treasures of the east, and his left to crush the young glories of the west. Such a spirit was never bred in the bosom, nor drew nourishment from the milk, of a Bible society.

Your lordship will permit me further to remark, that if any judgment can be formed from the aspect of Providence, it will be the honour of this institution, both in its direct and indirect operations, to be highly instrumental in preparing the world for that period of life and blessedness, when "none shall hurt nor destroy, because the earth shall be filled with the knowledge of Jehovah, as the waters cover the sea." It will be then that the gallant and principled soldier will be rejoiced to "beat his sword into a ploughshare, and his spear into a pruning-hook, and to learn war no more." Bible societies seem destined to act an illustrious part in the measures preparatory to this grand event. They are scattering over the face of the earth that "precious seed," which in due time shall spring up, being watered from above, and shall ripen into an abundant harvest of righteousness and peace.

But before this consummation, much, very much, remains to be done. The cord of the Hindoo cast is to be untwined; and the Word of GOD is to perform the task. There are long ranges of Alps between you and the regions which must be annexed to the crown of Messiah the Prince. They are not merely to be pierced by the hand of imperial power, that a few troops or travellers may pass their limits; they are to be removed; they are to disappear; and the Divine Word is the fire and vinegar under the action of which they are to moulder away, till their ashes shall be scattered to the four corners of heaven, and their bases be turned into a garden of GOD.

Permit me to add, that no heart is too magnanimous, no arm too

powerful, no station too exalted, to lend its aid in promoting so magnificent a work. In that day when all human things shall appear in their own littleness, and shall undergo a judgment according to truth, it will not be a source of shame or regret, that princes have come down from their thrones, and that the members of kingly families, and the possessors of ecclesiastical pre-eminence, have mingled with private Christians in common efforts for the best interests of individual and social man. The re-action of such deeds of goodness will never sully the purity of the mitre, nor dim the star of royalty.

One observation more, my lord, upon the general subject. The high and holy interests and responsibilities which are lodged in the hands of this institution, do not allow it to give back or to hesitate. There is a notion which has passed into a sort of common law creed, that all intellectual and religious light, following the course of the sun, must go from the east to the west. My lord, the "Sun of Righteousness" rises where he pleases: and, on this occasion, he has chosen to rise in the west, to take the point of his departure from the island of Great Britain, and to fling the broad beams of his glory on the midnight of the east. He has done it, as by other agencies, so, in a singular manner, by the agency of this society. Its cause and interest are not the cause and interest of a few visionaries, inebriated by romantick projects. It is the cause of more than giant undertakings in regular and progressive execution. The decisive battle has been fought; opposition comes now too late. He who would arrest the march of Bible societies, is attempting to stop the moral machinery of the world, and can look for nothing but to be crushed to pieces. The march must proceed. Those disciplined and formidable columns, which under the banner of divine truth are bearing down upon the territories of death, have one word of command from on high, and that word is "ONWARD."—The command does not fall useless on the ears of this society. May it go "onward," continuing to be, and with increasing splendour, the astonishment of the world, as it is the most illustrious monument of British glory!

A word more, my lord, and I shall have done. It relates to a topick on which I know not whether my emotions will allow me to express myself distinctly; it is the late unhappy difference between my country and this—between the land of my fathers, and the land of their children. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt, and, I trust, not easily to be broken. Never again, my lord, (it is a vow in which I have the concurrence of all noble spirits and all feeling hearts,) never again may that humiliating spectacle—two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus—the kingdom of peace—the religion of love—those two nations occupied in the unholy work of shedding each other's blood. Never again may such a spectacle be exhibited to the eyes of afflicted

Christianity! May their present concord, written not merely with pen and ink, but on the living tablets of the heart, enforced by the sentiment of a common origin, by common language, principles, habits, hopes, and guaranteed by an all-gracious Providence, be uninterrupted! May they and their Bible societies, striving together with one heart and one soul to bring glory to God in the highest, and on earth to manifest good will towards men, go on, increasing in their zeal, their efforts, and their success; and making stronger and stronger by the sweet charity of the gospel, the bands of their concord.

FROM THE CHRISTIAN HERALD.

Copy of a letter from the Rev. Ebenezer Henderson, dated Bible Society's House, St. Petersburg, June 6th, 1817.

4th ANNIVERSARY OF THE RUSSIAN BIBLE SOCIETY.

"Yesterday was celebrated the *fourth* anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurian Palace, (in one of the magnificent halls of which the meeting was held,) it was computed to have been nearly three times more numerous attended than it was last year. The hall and adjoining room were quite crowded, and presented to the view of the Christian philanthropist a scene of the most interesting and animating nature. Many of the most distinguished personages, both in church and state, honoured the meeting with their presence. I was peculiarly struck with the sight of a groupe of graduated monks and professors from the Newsky monastery, and of a number of military officers, high in rank, who appeared in another direction. Representatives of most of the nations for whom we are preparing editions of the sacred scriptures—such as Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans, and French—were assembled to take part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages. Among others, I observed two learned Russians, who have spent fifteen years at the academy in Pekin, and are masters of the Chinese and Mandashur languages. The scene naturally led my mind to that beautiful passage in the prophet Isaiah: "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. Behold, these come from afar: and, lo, these from the north and the west; and these from the land of Sinim!" May we not confidently cherish the hope, that, by the blessing of God on the progressive efforts of Bible and Missionary societies, Zion will, ere long, see this prophecy fully accomplished? Already have we beheld a little one become a thousand, and a small one a strong nation: yea, and we may add: "The Lord hath hastened it in his time."

At half past eleven o'clock, our noble president took the chair, supported on the right by the archbishops, Michael and Seraphim, and the minister of the interior, and on the left by the Roman Catholick Metropolitan Sestrenseвич Bogush. The prince opened the business of the day in a truly excellent and appropriate speech of considerable length; after which, his excellency Mr. Papoff, came forward, and read the Report, which was listened to with the most profound silence by the numerous assembly. I know that you have perused the former reports of the Russian Bible Society with the deepest interest; and I have had an opportunity of remarking, with what eagerness they have been read in different countries of Europe; but I will venture to predict, that, when this document is published, all will allow that it far surpasses any of the preceding, in the richness of its matter, the magnitude and importance of the subjects it developes, and the genuine spirit of Christianity which it breathes throughout. It concludes with a solemn prayer, which made a powerful impression on the auditory, and called forth overflowing ejaculations to the Author of every good and perfect gift, for the continuance of his blessing on the institution. It is absolutely impossible for me to describe to you the sensation which pervaded the whole assembly on the conclusion of this most interesting record. Their attention, which had been irresistibly arrested, for upwards of an hour, was now relieved, and gave way to expressions of the most laudable enthusiasm in the best of causes. Each turned to his neighbour with smiles of joy and marks of admiration; and, from one end of the hall to the other, but one sentiment seemed to be uttered: "What hath God wrought."

You will recollect the very important resolution passed at the second meeting of the committee of the Russian Bible Society, purporting, that they should not consider themselves to have attained the object of their institution till they had provided with a Bible every family, and, if possible, every individual, in the Russian empire. With what ardour they are pushing forward to the attainment of this object, and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the society to the present time, its committee have either published, or are engaged in publishing, no fewer than *forty-three* editions of the sacred scriptures, in *seventeen* different languages, forming a grand total of 196,000 copies. In the course of 1816, the committee have completed, Slavonian Bibles, 10,000; ditto New Testaments, 10,000; Finnish Bibles, 5,000; French Bibles, 5,000; and Samogitian New Testaments, 5,000.

And at present, the printing of the following editions is either continued, or has been begun, in 1817: Slavonian Bibles, 20,000; ditto New Testaments, 5,000; Armenian Bibles, 5,000; ditto New Testaments, 3,000; Tartar New Testaments, 2,000; Greek Bibles, 3,000; ditto New Testaments, 5,000; Georgian New Testaments, 2,000; Moldavian Bibles, 5,000; Gospel of St. Luke, (extra copies,) 2,000; Psalms, 2,000; Calmuc Gospel, 2,000; Moldavian New Tes-

taments, 5,000; German Catholick ditto, 5,000; Lettonian New Testaments, 5,000; Dorpatian Esthonian ditto, 5,000.

The number of bibles and testaments issued in the course of the year amounts to 19,431 copies, which is only about 500 copies fewer than were issued the three former years put together. The expenditures are nearly in the same proportion. During the three years 1813, 1814, and 1815, the expenditure amounted to 297,642 rubles, 47 copecs; in 1816, alone, 227,770 rubles, 73 copecs.

Besides the above, preparations are making for stereotype editions of the Scriptures in five different languages: they are in a course of translation into the *Common Russia*, *Tartar* and *Carelian* languages; and measures are adopting for procuring translations into *Turkish Armenian* and *Burat Mongolian*.*

When the report was finished, his excellency Mr. Turgeneff gave an account of the progress and success of the Bible societies in other parts of the world, and expatiated particularly on the gigantic operations of the British and Foreign Bible Society. When the assembly were informed that you had expended, during the twelve years of the existence of your society, nearly *eleven millions* of rubles, they were perfectly struck with astonishment. Let us unite our notes of praise, and bless the Lord together; "for it is his doing, and is wonderful in our eyes."

FROM THE PANOPLIST.

MISSION IN CEYLON.

Extracts from the Missionary Journal of Messrs. Warren, Richards, Meigs, Poor, and Bardwell, commenced at Columbo, March 26, 1816.

Tuesday, March 26. Since our arrival, which was on the 23d, we have been very hospitably entertained by the Rev. James Charter, a Baptist missionary. Most of our number have taken lodgings in a house hired by the Rev. Mr. Norton, but which he does not at present occupy. In this house we expect to reside a few weeks, till the one we have engaged can be repaired. Having procured the necessary articles, this morning, for the first time, we took breakfast together, in our own hired house. Captain Buffinton, and captain Titcomb the supercargo, dined with us. After dinner, we took our final leave of them. This was, on many accounts, a season truly interesting and affecting. In the evening the Dryad sailed for Calcutta. By her we sent a letter to the corresponding

* Mr. Henderson adds in a postscript, that application has lately been made by the missionaries at Astrachan, for copies of the Sanscrit scriptures (printed at Serampore) for the use of Bramins, and other Indians, resident in that city, who, on examining certain specimens, desired to be furnished with copies. A letter, written in Hebrew, and signed by six rabbies, has also been received, requesting Hebrew Bibles for about nine hundred Jewish families resident in the Kumak country, on the western shore of the Caspian. "Here," observes Mr. Henderson, "is a fresh opening for the Hebrew testament now printing in London."

secretary of the board of commissioners, giving some account of our voyage; also several parcels of private letters to our friends. At 7 o'clock P. M. brother Richards preached in the Methodist chapel.

Wednesday, 27. This morning, agreeably to appointment, the brethren were introduced to his excellency, Gov. Brownrigg, by the Hon. and Rev. T. J. Twisleton. We were highly gratified with the manner in which the governour received us. He gave us assurance of the protection of government, during our residence on the island; recommended to us several missionary stations, which he wishes to have occupied; and referred us to Mr. Twisleton, for more particular information on the subject. He also expressed a wish to see our instructions; but as he is about to leave this part of the island for the interior, he cannot peruse them, until he returns. He was pleased to accept a set of reports of the board, that he might look at them during his absence. All our baggage, even those articles which were detained at the custom house for a time, such as maps, globes, medicine, &c. have been permitted to pass without duties. We consider it a very favourable providence, that we arrived just in season to have an interview with Gov. B. before he leaves Columbo. Dined with the Rev. Mr. Twisleton at St. Sebastian's, the place of his residence, about a mile and a half from the fort. As Mr. T. is a man easy of access, has long resided on the island, is much interested in the prosperity of missions, and is a real friend to all protestant missionaries, we had much conversation with him of a profitable nature, on the moral state of the island. Our views of its importance, as a field for missionary labours, remain the same as when we left America. Presented Mr. T. with a set of reports and missionary sermons.

Thursday, 28. Engaged in a variety of things relative to our new family. Several friends called on us. At a special meeting, appointed a committee to draw up a confession of faith, and a covenant, with reference to the formation of a church.

In the evening, brother Bardwell preached in brother Chater's chapel in Pettah. The fort of Columbo is one mile and a quarter in circumference. It is composed of seven bastions of different sizes, which are connected by walls, and the whole is defended by 300 pieces of heavy cannon. The fort is chiefly occupied by English inhabitants: it is the place of our residence. The Pettah or outer town, which lies a short distance to the eastward of the fort, is inhabited principally by the Dutch and Portuguese; and the suburbs, which are very populous, by the native Cingalese.

Saturday, 30. This morning the brethren called at the chief secretary's office, to receive licences for residence on the island. Sent to Mr. Twisleton our diplomas, certificates, and instructions, accompanied with a letter containing inquiries on the subject of our engaging in private English schools, native free schools in English, and preaching by interpreters. The reason for doing this is, that it is impossible for us to obtain the requisite information for deciding on the place of our future residence, till the change of the mon-

soon. It will therefore be impossible for us to leave Columbo short of six months.

Sabbath, 31. A. M. Attended the episcopalian church in the fort. In this place divine service is held only in the morning. Mr. Twisleton and Mr. Bissit, colonial chaplains, preach alternately. P. M. Heard brother Norton in brother Chater's chapel in the fort. In the evening brother Poor preached in the Pettah. Mr. Norton, sent out by the church missionary society, is here waiting for a passage to Travancore.

Monday, April 1, 1817. Received from Mr. Twisleton our public documents, and a letter, in answer to our inquiries concerning schools and preaching; the letter was of such a nature, as rendered a personal interview with him desirable. This we requested. He immediately returned a very polite note inviting the brethren to breakfast with him on Wednesday; he also requested permission to take a copy of our instructions. Dined at the Rev. Mr. Harvard's, one of the Wesleyan missionaries. On the island there are five missionaries of this description; one at Jaffnapatam, two at Galle, and two at Columbo. Those at Columbo have a printing press, which is of very great advantage to the mission. They are now engaged in printing the new version of the Scriptures in the Cingalese language, prepared by William Tolfrey, Esq.

At Mr. Harvard's we had an interesting account of a young Boodhist priest, now residing in his family. Mr. H. in company with some others, in a journey to Galle, overtook an old Boodhist priest, attended by three young men, who were under his tuition. The missionaries proposed several questions to the old priest, relative to his religion, which he could not answer. The young men were requested to bear witness to the ignorance of their instructor. This had such influence upon the mind of one of them, as induced him to throw off his priestly garments and soon after to apply to Mr. H. for permission to reside in his family. He is now very diligent in acquiring a knowledge of Christianity. In the evening, we attended the monthly prayer-meeting, in brother H's chapel. All denominations of christians here unite in this meeting. Prayers are usually offered in English and Portuguese, and sometimes in Dutch. Brother Meigs gave an exhortation.

Tuesday, 2. The Rev. Christian David, who has recently arrived from Jaffna, to take charge of a Malabar church in this place, for the term of one year, called on us this morning. He conversed much on the state of things at Jaffna, and said many things in favour of some of us settling near his station at Jaffnapatam.

Wednesday, 3. Three of the brethren took breakfast with the Rev. Mr. Twisleton, and had a full and satisfactory conversation on the subjects which had been proposed to him. The education of native young men for the ministry has long been a favourite object with Mr. T. He proposed to us to take a number of young men of high cast, who have been studying the English language several years, and instruct them in the principles of theology. Mr. T. suggested, that we should address a letter to him, stating definitely

our proposals and wishes; the substance of which he would forward to the governour, now at Candy, accompanied with a letter in our behalf. P. M. Brother Bardwell preached at the hospital to about fifty persons.

Thursday, 4. Rev. Mr. Palm called on us; gave a very favourable representation of the missionary station at Tillapally; assigned the reasons for his leaving it; suggested various considerations, to influence us to take possession of it. Addressed the governour, through the Rev. Mr. Twisleton, as had been proposed.

Saturday, 6. Agreeably to appointment, the brethren were introduced to sir Alexander Johnstone. He was very communicative on those subjects, on which we need information. He agreed with most gentlemen with whom we have conversed, in considering the district of Jaffna the most important missionary field on this island. For several reasons he recommended Batticotta, about a mile from Tillapally, as the principal seat of our mission, if we settle at Jaffna. He said many encouraging things for our tarrying on the island; gave some information of the state of things at Bussora; but nothing to encourage the hope of our establishing a mission there at present. This evening, held our family prayer meeting.

Sabbath, 7. A. M. attended the episcopal church, as usual. P. M. brother Richards preached for brother Chater, in the fort; in the evening brother Meigs for the Methodists. This evening brother Chater held his communion; some of our family were present, but were not invited to commune with the church, which is composed of six members. To prevent repetition, we may here remark, that we preach at five different places, on an average, four or five sermons a week.

Wednesday, 10. Received an invitation from the Rev. Mr. Pereira, a Roman Catholick priest, to call on him to-morrow morning.

Thursday, 11. The brethren went to Mr. Pereira's; found him engaged in hearing the confessions of the people. He received us very politely, and gave us an invitation to attend the services of his church tomorrow, it being Good Friday. He informed us, that at 10 o'clock A. M. the image, meaning the image of our Saviour, would be exposed to be adored; and P. M. the crucifixion would take place. Being much engaged, he soon excused himself and took leave of us.

(To be Continued.)

TRACT SOCIETY OF BRISTOL, ENGLAND.

[This society was established in the year 1803. The following short extract from the report of 1816, will exhibit an account of their great and persevering exertions, and the immense number of Tracts which have been distributed since the first institution of the society. And while we rejoice to learn the progress and success of benevolent institutions abroad, it may not be useless to inquire, what *we have done*; and what we still *ought* to do for the advancement of similar institutions at *home*? Is there not as great need of *religious tracts* among the poor and destitute in America, as in England? And are we not bound by the same laws of benevolence to

supply their need? Shall wretched sinners perish forever for want of that warning and instruction which a *short tract* might be the means of communicating? There are many now on earth, and we doubt not many more in the courts of glory, who will hereafter rise up and pronounce eternal benedictions on the friends and patrons of that society from which have been issued, for the instruction of the ignorant, and the reformation of the profane and ungodly, *two thirds of a million of religious tracts*, during thirteen years. Noble example. Cities of America! "*Go ye and do likewise.*"—Ed.]

"The Committee of the Bristol Tract Society have much pleasure in meeting their subscribers and friends, on this occasion, to present their Thirteenth Annual Report. Since the last general meeting, sixty-one thousand tracts have been circulated through this city and neighbourhood; the United Kingdom, France and different parts of Europe; in the West Indies and Newfoundland; in Canada, and several states of America, particularly at New-York, Philadelphia, and Boston, at which places the tracts and reports of this society have been instrumental in exciting an ardent desire to spread the knowledge of the Redeemer's kingdom, and where tract societies have been also established. And since the formation of this society, six hundred and seventy-five thousand tracts have been distributed through various parts of the world. By the liberality of the committee of the London Tract Society, one thousand tracts, in the German, Spanish, Portuguese, and Italian languages, have been placed at the disposal of this committee, and in part distributed; the remainder wait favourable opportunities of circulation. The Liverpool Tract Society, with their characteristic zeal, kindly sent five hundred tracts to be given away among colliers in this vicinity, which benevolent intention was immediately and cordially attended to. The committee most confidently hope that, in various instances during the past year, the publications of this society have been read with considerable interest, and followed by the most happy results. They are encouraged by the great readiness manifested by the poor to receive their tracts; and they trust that the seed of religious instruction which has been so extensively scattered, will, through the divine blessing, produce a much more abundant harvest."

MISCELLANEOUS.

THE SUNDAY SCHOOL TEACHERS' MONITOR.

EXTRACT. VII.—EXAMPLE.

Children can read the lives of their teachers better than their books, and they will understand them better too; nor will the impression produced by these be easily effaced. Be then an example of every virtue, and of every excellence which you enforce on them, or you cannot recommend it with propriety, or urge it with success. Be an example of piety. Let them see a fair and lovely exhibition of the religion of Jesus, when they contemplate your character, that they may be imperceptibly won to the admiration of it, and induced

to imitate the character they love. Let your religion beam in mildness from your eye, and speak in words *seasoned with salt, administering grace to the hearers* as they fall from your lip. Equally avoid the dangerous extremes of moroseness on one hand, and levity on the other. Be cheerful without frivolity, and serious without austerity. And let your character be *uniform*, not variable, as the face of the heavens on a stormy day, but a serenity undisturbed by unhallowed feeling, and a brightness never overcast by passion. Be an example of *kindness*, by the mildness and gentleness of the disposition which you display. It would be pitiful indeed for you to abuse the brief authority with which you are invested in the Sunday school to purposes of tyranny; and to be ambitious of wielding that authority in threats and terrors, and afflictions, over the heads of the few poor ignorant little children that constitute your class. No. Let yours be the government of love. Let the law of kindness be ever upon your lip. Imbue your spirit with the temper of him who said, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven*. View them as the lambs of his flock; and remember that, with every child committed to your care, he in effect addresses you; and oh, with what melting tenderness, *take this child and bring it up for me*. Be an example of *diligence*. Reprove the idle by your conscientious devotion to the business of the school. Teach them the value of time by the care with which you improve it. Remember, you have but one day to labour for their eternal welfare, and but a few hours at most in that day; whilst Satan and the world have six, and every hour of every day. The Sunday school teacher of all others then, should lose no time; he should consider himself as working, not by the day, but by the moment, and diligently gather up those shreds of time which others carelessly throw away.

Be an example of *punctuality*. Be always at your post, and always at *the time*. Let not the superintendant be anxiously looking for your arrival, long after the commencement of the business. Remember, that if you are not there, for the most part, your class will be left like lost sheep without a shepherd, whilst an opportunity of redeeming this lost time, as it regards some of them, may never be granted you, for ere the ensuing Sabbath, their immortal spirits may be beyond your reach. Imitate the sun, then, which never fails to rise, and at the appointed hour; and let not an excuse which would not detain you from the agreeable party, or the pleasant walk, detain you from the sacred duties of your station here.

But who is sufficient for these sayings? Well may such language fall from the lips of a teacher in a Sunday School. Such momentous interests as these at stake; such a dreadful responsibility attached to the office; such an awful eternity immediately in view; and such laborious duties to perform; are not human strength and human wisdom unequal to the task? They are. You cannot discharge the duties of your office with fidelity without divine assistance; nor ensure success to your endeavours without divine influence.

(To be continued.)

COMMUNICATED.

"For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points, tempted like as we are, yet without sin."—Heb. iv. 15.

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, who, not in vain,
Experienced every human pain;
He sees my wants allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly virtue's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Still he who felt temptation's power,
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceived by those I prized too well,
He shall his pitying aid bestow,
Who felt on earth severer woe,
At once betray'd, denied, or fled,
By all that shared his daily bread.

When vexing thoughts within me rise,
And, sore dismay'd, my spirit dies,
Yet *He*, who once vouchsafed to bear
The sick'ning anguish of despair,
Shall sweetly sooth, shall gently dry
The throbbing breast and streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead.

And O, when I have safely past
Through ev'ry conflict—but the last,
Still, still unchanging, watch beside
My painful bed—for thou hast died:
Then point to realms of cloudless day,
And *wipe my latest tears away.*

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